

Every dead Thus every dead Egyptian was identified with Osiris and wfndfied bore his name. From the Middle Kingdom onwards it was with Osiris, the regular practice to address the deceased as "Osiris" So-and-So," as if he were the god himself, and to add the standing epithet " true of speech/" because true speech was characteristic of Osiris.<sup>1</sup> The thousands of inscribed and pictured tombs that have been opened in the valley of the Nile prove that the mystery of the resurrection was performed for the benefit of every dead Egyptian ;<sup>2</sup> as Osiris died and rose again from the dead, so all men hoped to arise like him from death to life eternal In an Egyptian text it is said of the departed that " as surely as Osiris lives, so shall he live also; as surely as Osiris did not die, so shall he not die; as surely as Osiris is not annihilated, so shall he too not be annihilated."<sup>3</sup> The dead man, conceived to be lying, like Osiris, with mangled body, was comforted by being told that the heavenly goddess Nut, the mother of Osiris, was coming to gather up his poor scattered limbs and mould them with her own hands into a form immortal and divine. " She gives thec thy head, she brings thee thy bones, she sets thy limbs together and puts thy heart in thy body." Thus the resurrection of the dead was conceived, like that of Osiris, not merely as spiritual but also as bodily. " They possess their heart, they possess their senses, they possess their mouth, they possess their feet, they possess their arms, they possess all their limbs."<sup>4</sup> Combat If we may trust Egyptian legend, the trials and contests SetTnd o^ t^le ro7a\* h^use did not cease with the restoration of Osiris

placed in a bull's skin, which was Murray, *The Osircion at Ahydos* (Lon- probably that of one of the bulls which don, 1904), p. 31. Under the earlier dynasties only

kings appear to have  
of the service. From this skin the been identified with  
Osiris,

deceased obtained further power, and

*Mysticus Egypticus*

his emergence from it was the visible symbol of his resurrection and of his

*gyptische AV-*

entrance into everlasting life with all 113. However, in

the strength of Osiris and Horus" the body with which the

(E. A. Waliis Budge, *Osiris and the* dead came to life

was believed to be a

*Egyptian Resurrection*, i. 400). spiritual, not a material body ;

it was

<sup>1</sup> A. Erman, *Aegypten imd aegyp-* called *sahu*. See

E. A. Waliis Budge, *tisches Leben im Altertum*, p. 416 ; J.

*Dead?* i. pp. Ivii. *sqq.* ;

H. Breasted, *History of the Ancient* *Egyptian Reswrec-*

*Egyptian s* ^ pp. 149 *sqq.* | Margaret A. *tiony* ii. 123 ^ .